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But, while primarily designed for the general reader, it is a book which the trained anthropologist may read with interest and profit, since it touches cautiously but significantly upon some of the mooted problems of modern science. The author, while admitting the difficulty of defining race and distinguishing differences in the mental capacity of races, is not carried away by the modern humanitarianism which would obliterate all race distinctions. He asks, "If the hereditarily long-headed can change under suitable conditions, then what about the hereditarily short-witted? . . . No doubt [he adds] man moves forward partly because Nature kicks him behind. But in the first place some types of animal life go forward under pressure from Nature while others lie down and die." The natives of Africa, for instance, have not "reached as high a pitch of indigenous culture as the resources of the environment, considered by itself, might seem to warrant." And it may be said also of certain native Australians that, despite a very fair environment, away from the desert regions of the interior, they have on the whole stagnated. As to the soundness of these views, it might be suggested that a more careful reading of Ratzel's *Anthropogéographie* might convince the author that the Africans and Australians have quite measured up to their environment. The real question is whether races, in adapting themselves to their environment, do not, through natural selection, acquire different capacities, just as dogs and cotton seed, for instance, have acquired their special characteristics in different environments, so that varieties from different quarters of the earth can no longer attain to the same development in the same surroundings.

The author defines religion as a general striving of humanity, and agrees with McDougall in identifying it with morality. What is magic but a striving for the good? Psychologically speaking, religion is an effort to deal with the crises of life. Moral development has two stages: first, synnomic, wherein conduct is based upon custom and habit; second, syntelic, wherein man acts upon reflection.

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*The New Politics.* By F. B. VROOMAN. New York: Oxford University Press, American Branch, 1911. Pp. 300.

This sketch of tendencies in American politics is one of those few books which strike out clearly at the solution of a leading issue in modern life. The author contends that politics in America still rests upon

the doctrines of *laissez faire* and ethical hedonism, although these philosophies are now bankrupt and are bankrupting our American democracy. To the author, the most immoral thing in our social system—or our social anarchy—is that Machiavellianism which subjects all social policy to the test of economic opportunism and the plunderbund of greed operating under the shibboleths of individual liberty and states' rights. Over against this tendency he places the standard of liberty as a means, not as an end; individual liberty itself is not found in individualism and particularism but in social control and nationalism. He points out that the conflict of the future is not to be between individualism and nationalism, as it has been for more than a century, but between nationalism and socialism, and that only the hearty support of the rule of all the people over their institutions through a scientifically regulated social control can check the growing tendency of the people to seek protection from vested interests in socialism.

The author is scarcely justified in finding, as he does, that Hamilton was the originator of all the good and Jefferson of all that is evil in our modern conflict between social control and anarchy, nor can we agree with his assumption that the parties to the present conflict can always be labeled with accuracy. But his central insistence upon the superiority of a democracy of conservation and social control over the disintegrating tendencies of a democracy of individualism is almost a new departure in our writing on socio-political questions; and it is as commendable as it is new. Despite the numerous evidences of hasty writing and the fact that there are more references to the Greeks than is necessary, the author has hit upon what he is justified in considering our most vital social problem—that of injecting order into and of eliminating waste from the social process. That the solution lies in the general direction of the author's argument can scarcely be doubted.

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*Lame and Lovely.* Essays on Religion for Modern Minds. By FRANK CRANE. Chicago: Forbes & Co., 1912. Pp. 215. \$1.00.

The author, well known for his previously published books and many writings in newspapers and magazines, has presented in this volume a collection of forty-five short essays which he calls "Preachments to the common folks."